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relatively speaking. And the political institutions of Yokuts and Western Mono were perhaps as simple as any in California. Clans were lacking. The moiety, where it existed, regulated marriage and ceremonial participation. Patrilineal families dwelt together in permanent villages but owned no land other than an ill-defined tribal area. The household group was not large; normally its personnel included a married couple, their immature offspring, and a possible orphaned sister of either spouse, or an aged relative. A husband and father was head of his own household affairs but bowed to the opinion of elder male relatives when the entire lineage was involved. These families were entirely free to go about their daily pursuits of hunting, fishing, seed gathering, basket, pottery, and tool making, seeking of supernatural experience, gambling, or idling, without interference from officials. There were none to interfere. The sense of right and wrong, of duty to one's relatives and neighbors, was instilled in children as they grew up. Truthfulness, industry, a modest opinion of oneself, and above all, generosity, were regarded not so much as positive virtues as essential qualities. Informants today condemn those who are greedy, jealous, or egotistical. It was largely upon the personal character of individuals that the peace of a community depended.

Legal authority over the people at large was wielded by chiefs and their henchmen, the winatums. The chief's power was expressed as a general jurisdiction having a paternal-judiciary aspect. He made decisions on village or tribal affairs such as holding fandangos, or building a new sweat-house, he settled interfamily disputes, and granted permission for death punishments. His judgment operated in place of fixed laws. The winatums were the coordinating element in the interrelationship of the people and their chiefs: they were the universal joint in the social machinery. Their official activities were many, as executing orders from the chief, making announcements, carrying private and public messages between individuals and tribes, directing camp organization, and managing all phases of ceremonial activity. The presence or absence of the minor officials, subchiefs, and dance managers, made little difference in the powers of chiefs or the freedom of citizens. In other words, the chiefs, with their winatums as manipulating instruments, constituted the sole legal authority in the political system of south central California.

We have spoken of the complete lack of formulated law in Yokuts and Western Mono society. This is scarcely overstating the case, for

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money and food so adjusted that there was no unexpected loss to any of the participants. These matters, together with the wishes of other chiefs, the bereaved families, and guest tribes had to be managed to the satisfaction of all persons involved. This in itself is not so difficult, save that it called for executive talents which every man might not possess.

The greatest responsibility of a chief was the settlement of quarrels and granting permission to kill a supposed murderer. This responsibility was increased rather than lessened by the absence of codified legal system. A chief making an unsatisfactory decision could not excuse it on the ground that he was simply reading the law; he was personally responsible for the results of his counsel. To this end, he did not always depend upon his own judgment but sought the opinion of another chief or of respected elders. The hearing of cases did not take place publicly, but in or before the chief's house. This privacy did not matter, for a man who left dissatisfied aired his grievance to his neighbors. The community was small: there was little chance for secrecy, what one man knew, everybody knew. Lacking newspapers, gossip was rife. Popular sentiment turned against the chief who gave unfair decisions, or was suspected of self-aggrandizement. Such a man was not deposed from office, but gradually lost prestige. He was ignored in favor of another chief. If necessary, a new chief could be selected from among possible heirs, as a brother, or son, or even a cousin. Such a drastic procedure was rare, unless the incumbent were insensible. The chief, holding the highest place of respect in the community, would not care to lose it. Loss of respect, loss of prestige, in turn meant loss of wealth, a combination of disasters which no normal man wished to bring upon himself. The intriguing chief could and did hold office, but his selfish enterprises were carried on in secrecy and curbed by public opinion.

The foregoing discussion has attempted to demonstrate the factors in the political system of Yokuts and Western Mono culture whereby orderly social activity was maintained. The activities of its citizens were at once protected and restrained by two forces, one, based upon legality, the traditional authority vested in the chief; the other, based upon belief in sorcery, the occult power wielded largely by shamans. Chiefs and shamans, who sometimes combined these two forces in intrigue were in turn restrained in their activities by the threat of loss of prestige, and of untimely death.